

GUIDE TO HOLINESS.

For the Guide to Holiness.

THE OUTWARD MANIFESTATION OF HOLINESS, VARIOUS.

It is evidently not the design of the Spirit of God, in its operations on our moral natures, to alter essentially our physical or moral constitutions, though doubtless it exerts a correcting influence upon them. Neither does it effect the general intelligence or educational habits of the subjects of its divine influence, any more than to dispose them to use, in the best possible degree, the facilities and opportunities afforded them. It will not be necessary to attempt to show that it does not make a great mind of one of ordinary capacity, a learned man of him who before was ignorant, nor a healthy person of one of feeble constitution.

In this connection we need only remark, that the Spirit of God, in carrying forward the purification of the heart, has a great variety of outward expressions. That it does not manifest itself in the same manner in the experience of every person; perhaps it would not be too much to say, that in *every* holy person there is some peculiarity of outward evidence of the progress of holiness within, as there is in every person some distinguishing *natural* trait of character. And all this existing in perfect consistency with a general resemblance in the external phase of holiness, making the "self-same Spirit," in its work upon the heart.

1. The outward manifestation of holiness is modified by the natural constitution. Let us consider, in illustration of this remark, the case of a person, of an ardent, impulsive nature. Before his conversion, he

is, what is called, a stirring, reckless man, never neutral, but always fully committed in whatever question or enterprise is before the community. Such a man will be in politics an active partizan, in moral enterprises strong in the statement of his position, and severe upon all who differ from him. If afflicted, he is violent in his expressions of grief; if prosperity attends him and he rejoices, he is equally unqualified in his demonstrations of joy. He does every thing under the stimulus of strong emotion. It is his nature, susceptible of correction and modification, but as unsusceptible of essential alteration, as the features of his face.

Let us refer to the case of another of very different constitution. He is cool and calculating; in his business he may make mistakes, and great ones it may be, from over caution, but he never acts rashly. He may be a decided politician, but he weighs every point, and expresses himself moderately, however deep his convictions of the truth of his opinion, or however tenaciously his subsequent adherence to them. In sorrow, he has but few outward signs of his feelings, save, perhaps, the deep furrows of his countenance, though every fibre of his heart be wounded. His joy is equally unobtrusive in its developments.

In every department of active life, we find striking examples of these opposite temperaments. Among religious men, Luther and Melancthon are examples. Of the warriors of our revolution, Putnam and Washington, and among our Statesmen, Patrick Henry and Franklin might be cited.

If the remark already made is true, that holiness does not alter, but only modifies and corrects the natural constitution, then we should not expect that persons of these different temperaments, were they to come under the operations of the same degree of divine grace, to act and feel in precisely the same manner. And such is actually the case. The first character brought forward in these remarks, will retain the same ardent feelings as before, though enjoying the highest attainments in holiness. His expressions of his *peace* in believing and *joy* in the Holy Ghost, will be warm, perhaps, and noisy, but they will never be incoherent or inconsiderate. They will not be the bluster of mere impulse, but the overflowings of a soul which God has made susceptible of the strongest emotions, even under holy influences. It is worthy of remark that the loud shout of praise of *such* men under *such* influences, is chastened and subdued—there is a depth and mellowness about it which fans the inward fire of his equally pious brother of the phlegmatic temperament, and recommends the piety of its author to the confidence of even those who would not act rightly in imitating his example.

The opposite character, whose feelings move more slowly, presents to the world, at least, nearly the same exterior, in times of great declension in religion, and in times of revival,—when his own devotional feelings are active, and when like, others, he has actually hung his harp upon the willows. Doubtless *he* is conscious of very different emotions—he rejoices and is sad, is comparatively upon the mount and in the valley of depression and darkness, but he has no very marked outward signs, by which the passer-by detects his state.

These statements, we believe, are verified in every denomination and among all classes of Christians; so that the facts cannot have escaped the most casual observer.

2. The outward manifestations of holiness are modified, also, by difference of education. The cultivation of the mind disposes, undoubtedly, to a preponderance of the reflective powers, the powers of thought and inquiry, over the feelings; not that it removes the feelings, but lessens their control over their possessor, and thus modifies the outward acts. But we do not refer mainly to literary training, when we speak of education, but to those influences from numberless sources, such as parental and family relations, circumstances of riches or poverty, religious or irreligious instruction, which form the character so differently as to make it a different subject for the operation of the Holy Spirit. In illustration of our meaning, we will refer to a few extreme cases.

A young person who has been a Sabbath school scholar, and thoroughly instructed in the theory of divine truth, will not, when made holy, be likely to show its effects in the same manner, that a person will, otherwise identical in character, whose religious education had been entirely neglected. There will be, no doubt, a composure of manner, a calm assurance in the one, which will contrast with the surprised, excited feeling of the other, arising partly from the newness of the truths to the latter, now for the first time presented forcibly to his mind.

Take again the case of two persons, the one educated by religious parents, with judicious management, and the other left uneducated in moral duties by irreligious and profligate parents. These circumstances alone, would give to the expression of the holy feelings, a distinction as marked as their education had been diverse.

This point is well illustrated in the outward manner of the slaves of our southern States, under the renewing power of the Holy Spirit.—While we readily conclude that many of them may mistake natural excitement for spiritual emotion, yet those whose lives show a settled and well-tryed principle, often evince a violence of feeling, and a dependence upon outward circumstances, which could not characterize them had

they been Sabbath school scholars of New England. We might multiply illustrations, but it will be unnecessary. There is not a prayer-meeting nor a revival that does not afford demonstrations of these views.

3. The outward manifestation of holiness is modified by the progression of religious experiences. The young convert shows its operations differently than when, after the lapse of years, the grace of God has subdued and chastened the natural temperament. The heart that experiences the sanctifying power of the Spirit, will evince it no less efficiently and no less in accordance with God's will, when that sanctified state shall have matured into a clearer knowledge of divine things, and the reception of more of the Holy Spirit, though it will not be the same in the incidents of its developement.

The same principle is shown in a very different kind of experience, namely, that of the backslider. When he was converted, there was *one* kind of expression, perhaps of ecstasy of joy. He backslides, and after years of sinning, is renewed, and expects, as he throws himself upon the mercy of the Savior, the same kind of *feeling* and the *same manifestation*. But God does not thus deal with him; the returning backslider is not the sinner in his first penitence, and the difference in his moral state will modify the *manner* with which the Holy Spirit will operate upon him.

The same remark may be made concerning those who, having experienced the blessing of perfect love, and having lost it, are again restored to its enjoyment. The outward manifestation of the restoration are not the same as those of the first bestowment, evidently because the education and ~~temperament~~ have undergone a great change. Yet it is not uncommon for persons seeking a renewal of the blessing, to make the mode of its former developement, the standard of its renewed operations, and thus they refuse to submit, for a while unconsciously, perhaps, to God's order of things. It seldom, if ever, happens, that the outward manifestation in the two cases, is identical.

We shall not be understood by the above remarks, to intimate, that there is any difference in the nature of the inward work; for however different the temperament, education, or religious state, it is the "same spirit," though there be "divers operations."

A practical inference drawn from the above, is, we think, that we should not judge one another, as Christians, by modes of expression, or characteristic frames. What if a brother be vehement in his exhortations or prayers, it does not prove him destitute of intelligent and consistent piety, any more than it proves he has an extraordinary spiritual unction. It may be the Spirit's manner of utterance through *him*.—What if another brother pray with a slow utterance and feebler voice,

it does not prove him either a back-slider, or lukewarm, any more than it proves him sanctified. The peculiar modification of the instrument, its capability of giving out high or low, loud or soft sounds, proves nothing concerning the mind which breathes its life-giving power into it. *These* are incidents connected with holiness, which we often magnify into essentials. Let every Christian use his own gift, speak with his own voice, and in his own manner. Such is evidently God's will.

Z. A. M.

Since writing the above, I have been delighted with the perusal of the following parallel between Fletcher and Brainerd, by the eloquent pen of Robert Hall.* The reader will perceive that it is a statement and a beautiful illustration of the sentiment set forth in the preceding article.

Z. A. M.

“The Life of Fletcher, of Madeley, affords in some respect, a parallel, in others a contrast, to that of Brainerd; and it is curious to observe how the influence of natural temperament varies the exhibition of the same principles. With a considerable difference in their religious views, the same zeal, the same spirituality of mind, the same contempt of the world, is conspicuous in the character of each. But the lively imagination, the sanguine complexion of Fletcher, permits him to triumph and exult in the consolatory truths and prospects of religion. He is a seraph who burns with the ardors of divine love; and spurning the fetters of mortality, he almost habitually seems to have anticipated the raptures of the beatific vision. Brainerd, oppressed with a constitutional melancholy, is chiefly occupied with the thoughts of his pollutions and defects, in the eyes of Infinite Purity. His is a mourning and conflicting piety, imbued with the spirit of self-abasement, breathing itself forth in ‘groaning which cannot be uttered;’ always dissatisfied with itself, always toiling in pursuit of a purity and perfection unattainable by mortals. The mind of Fletcher was habitually brightened with gratitude and joy for what he had attained; Brainerd was actuated with a restless solicitude for further acquisition. If Fletcher soared to all the heights, it may be affirmed, with equal truth, that Brainerd sounded all the depths of Christian piety; and while the former was regaling himself with fruits from the tree of life, the latter, on the waves of an impetuous sea, was ‘doing business in the mighty waters.’ Both equally delighted and accustomed to lose themselves in the contemplations of the Deity, they seemed to have surveyed that Infinite Object under different

* Hall's Works, Vol. II., p. 412.

aspects ; and while Fletcher was absorbed in the contemplation of infinite benignity and love, Brainerd shrunk into nothing in the presence of Immaculate Purity and Holiness.

“ The different situations in which they were placed, had, probably, considerable effect in producing or heightening their respective peculiarities. Fletcher exercised his ministry in the calm of domestic life, surrounded with the beauties of nature ; Brainerd pursued his mission in a remote and howling wilderness, where, in the midst of uncultivated savages, he was exposed to intolerable hardships and fatigues.”

For the Guide to Holiness.

CHRISTIAN HOLINESS—TIME OF ITS RECEPTION.

HAVING, in the last two numbers, treated of the nature of Christian holiness, I now proceed to consider the time of its reception. It is a question of some moment, and respecting which the Christian world is not perfectly agreed, whether entire sanctification is wrought *instantaneously* or *gradually*. Mr. Wesley says it is *both instantaneous and gradual*. This is no doubt true.—But the sense in which it is gradual needs explanation. As I have never read any thing on this point, I am wholly dependent for light upon the Word of God and my own reflections. The following views may not be entirely satisfactory to all, but they are the best I have, and I trust they will be kindly received, if not fully approved. That many who, from their early education, have had no faith in the attainableness of Christian holiness in this life, have yet gradually and almost insensibly gained this great blessing, I dare not question. That many others also, firmly believing in the practicability of attaining this extraordinary grace in this world, but yet, having never sought it as a *distinct* blessing, have nevertheless *gradually* and *finally* received the unspeakable attainment of perfect love, it is equally preposterous to doubt. Both these classes may not be able to point out the precise time and place of their receiving this great salvation ; yet they now unquestionably have it. In their case, the work was *progressive* in one sense, while in another it was *instantaneous*. To illustrate : a regenerate person goes to God in prayer and faith, and gets blest. By watchfulness, and reliance on Christ, he retains the precious grace. He goes again, and again gets blest. This course he steadfastly

pursues for years, daily growing in grace, gradually dying unto sin, and living unto God, until finally he reaches the heights of Pisgah, overlooks the promised land, in all its outstretching loveliness, and by degrees comes into the sweet belief that sin no longer has dominion over him, and that through infinite grace he is cleansed from all unrighteousness. Now, in view of the whole time from regeneration to the finishing work and conscious possession of entire sanctification, the blessing of holiness was received gradually. But consider another point. Each accession of this grace, during this whole interval, was received *instantaneously*, as the fruit of faith and prayer. Such a person has obtained, it may be, a thousand approximate degrees of sanctification at as many different times, but each degree was received *at once*; for in each case of communion with God, his language was—I HAVE BEEN BLEST.—Respecting all such cases, we have this to affirm: the work of sanctification is gradual, in the sense that it is received at different times and in different progressive degrees, during the lapse of months, or even years. Yet it is *instantaneous*, in the sense that each climatic degree is received *at once*, in answer to prayer and faith. Hence the work may be both progressive and instantaneous. According to your faith so it will be unto you.

But while this is readily granted—because no doubt true—yet it must be confessed that, in our humble judgment, both the will of God and the conditions of grace are such as to warrant the belief that the great blessing of Christian holiness may all be attained *at once*. This is agreeable to the Scriptures. It is the glorious privilege of every Christian: *for this is the will of God, even your sanctification*; and that is not *gradually*, but *instantly*. In this day of the Mediator's power, each in humble dependence on the Redeemer, and in unshaken confidence that it will be done, may look up and say—

“My dying Savior and my God,
Fountain for guilt and sin,
Sprinkle me with thy precious blood,
And cleanse and keep me clean.

Wash me, and make me thus thine own;
Wash me, and mine thou art;
Wash me, and not my feet alone,
My hands, my head, my heart.”

That the entire blessing of sanctification may be received *instantaneously*, is the opinion of that clear and profound writer, Richard Watson. He says, speaking of powerful faith in pleading the promises—“To this faith shall the promises of entire sanctifica-

tion be given, which, in the nature of the case, supposes an INSTANTANEOUS WORK IMMEDIATELY FOLLOWING UPON OUR ENTIRE AND UNWAVERING FAITH." Theo. Inst., p. 547, (in one vol.) In harmony with this, says Mr. Wesley—"Look for it then every day, every hour, every moment! Why not this hour, this moment? Certainly you may look for it now, if you believe it is by faith.—And by this token you may know whether you seek it by faith or by works. If by works, you want something to be done first, before you are sanctified. You think, I must be, or do thus, or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*; and if as you are, *then expect it now*. It is of importance to observe that there is any inseparable connection between these three points—Expect it by faith—Expect it as you are—and *Expect it now*! To deny one of them is to deny them all. To allow one is to allow all. Do you believe we are sanctified by faith? Be true then to your principle, and look for this blessing just as you are, neither better nor worse; as a poor sinner that has still nothing to pay, nothing to plead but Christ died. And if you look for it as you are, then expect it now. Stay for nothing: why should you? Christ is ready; and he is all you want. He is waiting for you: he is at the door! Let your inmost soul cry out—

‘Come in, come in, thou heavenly guest!

Nor hence again remove;

But sup with me, and let the feast

Be everlasting love.’”

In the light of these plain and direct extracts, how any one can imagine that Watson and Wesley did not hold and teach the *instantaneousness* of entire sanctification, I cannot possibly divine. No supposition can be more absurd. Add to this that all the promises are objects of present trust, unless restricted to future time. “*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*” Does this conditional promise authorize us to expect pardon *at once*, and not gradually? So also does it encourage us to look for entire sanctification in the same way. “‘This is the confidence we have in him, that if we ask any thing according to His will, He heareth us.’” Now this is the will of God, even our sanctification. Hence, if we ask for this great blessing, confessing our sins, we may draw the inference that he hears us. Yes, he hears us *now*, and *we have the things we ask of him.*” The ability and abounding willingness of Christ to do the whole work *at once*, cannot be doubted. The union of the soul and body interposes no insuperable barrier to its *instant* accomplishment, and all

heaven resounds with new joy to see it cut short in righteousness. Hence, though entire sanctification may, in some cases, be *progressive*, as explained in the first part of this article, being gradually received in a succession of *instantaneous* degrees, yet it is the will of God, and the teaching of the holy Scripture, as well as the writings of the pious dead, that it may be received *instantaneously*,---or *all at once*—as the fruit of wrestling prayer and victorious faith. Also, after this, there is constant progress, in the intensity and maturity of every Christian grace—like a thrifty shrub, progressively expanding into a spreading oak. This is the life of faith, the patience of the Saints.

For the Guide to Holiness.

THE CHRISTIAN DESCRIBED.

BY REV. R. W. ALLEN.

THE Christian is one who has given all for Christ. Every other dependence for salvation has been relinquished. He has felt the force of the truth: "There is no other name given under heaven among men, whereby he can be saved." The world, with all its sinful pleasures, vain amusements, unholy associations; with all its wealth, honors, and maxims, is given up as not affording any ground on which to depend for salvation. Self, too, is abandoned with all human attainments; and reason, with all its power, achievements and boastings, is regarded as altogether insufficient to save. Christ is taken as "all in all." On him he unhesitatingly and unreservedly depends for salvation. He has felt deeply the truth, so often found in the Scriptures, that without Christ there is no hope for the sinner, no salvation, no heaven. The following sentiment, so strikingly expressed by the poet, has afforded him great encouragement:

"Lo! th' incarnate God ascending,
Pleads the merit of his blood;
Venture on him, venture freely;
Let no other trust intrude:
None but Jesus
Can do helpless sinners good."

Having thus given all for Christ, by faith in his atoning merits, he has experienced a deep, genuine, and radical change—a change in the

inward and outward life. This change is spoken of in the Scriptures, in a great variety of phraseology ; and no one, it would seem, can carefully mark its various Scriptural expressions, without being impressed with its importance and greatness.

He has been justified, or absolved from all the guilt of personal or actual transgressions. How this justification was obtained, and one of its blessed results, is set forth by St. Paul as follows : " Being justified by faith we have peace with God through our Lord Jesus Christ." Speaking of the forgiveness of sins, he says, " We have redemption through his blood, even the forgiveness of sins." Being justified or forgiven, he has become " reconciled to God." Amity and intercourse between him and God is effected. Once an " enemy to Him by wicked works," now a " friend to God." Now he can say in truth—

" My God is reconciled,
His pard'ning voice I hear :
He owns me for his child,
I can no longer fear ;
With confidence I now draw nigh,
And, Father, Abba, Father, cry."

He has been regenerated. This took place at the time of his justification, and while the latter placed him in a new relation, the former brought him into a new moral state. He has now become a " new creature—old things having passed away, and all things become new." His heart has been radically changed. The principles of holiness have been implanted within him. He now loves God supremely, serves him as his highest end, and delights in him as his chief good. This change is described in Scripture as being " born again," " born of the Spirit," as a new creation, as being " quickened," as putting " off the old man with his deeds," and putting " on the new man," &c. O, blessed state ! The regenerate soul is often heard to exclaim—

" O what a blessed hope is ours !
While here on earth we stay,
We more than taste the heavenly powers,
And antedate that day !"

In connection with his justification and regeneration, he has been *adopted* into the family of God. He has become a son in the divine family. " Behold," says John, " What manner of love the Father hath bestowed upon us that we should be called the sons of God." The manner of his adoption is thus expressed : " He hath sent forth the Spirit of adoption unto your hearts, crying, Abba, Father." And being

admitted to the relation of a child, he becomes entitled to the child's inheritance. "And if children, then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together." Glorious privilege! Who would not belong to the family of heaven! God for our father, and all the redeemed for our brethren!

The Holy Spirit now dwells in his heart. This is one of the glorious results of that change of which we have been speaking. The promise of the indwelling Spirit is thus expressed: "Christ hath redeemed us from the curse of the law, being made a curse for us; that the blessing of Abraham might come on the Gentiles, through Jesus Christ; that we might receive *the promise of the Spirit* through faith."—"Because ye are sons, God hath sent forth *the Spirit* of his Son into your hearts." Peter also connects, as an immediate result of our justification, "The gift of the Holy Ghost." Paul says, "Being justified by faith," "the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." This habitual indwelling of the Holy Spirit is the operating cause of all Christian comfort and holiness. It gives the Christian power over sin. "Sin no longer has dominion over him," and he walks, "not after the flesh, but after the Spirit." He now experiences great peace of conscience. All distrust, fears, and painful anxieties, are removed, and the heart filled with a grateful sense of his boundless love and redeeming goodness. "The peace of God, that passeth understanding," fills his heart and mind. He has a joyous hope of heaven. He "abounds in hope through the power of the Holy Ghost," and "rejoices in hope of the glory of God." This Spirit is the "earnest of his inheritance until the redemption of the purchased possession unto the praise of his glory." How sweet the language:

"My hope is full: O glorious hope
Of Immortality."

(To be continued.)

MRS. GIBSON.

THE following Experience we have copied from the memoirs of "Mrs. Gibson, late of Newcastle-upon-Tyne, England," a work not republished in this country, we believe. The copy we have, (loaned us by a valued friend,) was sent to England for, a little more than a year ago,—2d edition. An extract from the author's preface will give the best idea of the design of this work: "The author has endeavored to make such selections from the papers and letters of Mrs. Gibson as might exhibit her progress in divine and human knowledge; her attainments of

Christianity in its *vital* power; the influence of religion in the discharge of her personal and relative duties, the spiritual exercises of her evangelical, vigorous and rational piety; and the tranquilizing and sustaining power of faith, in the calmness with which she closed her life in the vigor of her days."

"The biography of a female moving in a comparatively private life, furnishes little incident; but it has one advantage over the records of those great characters who fill so large a space in the eye of history, that imitation is more practicable. The example here exhibited, embodies those duties which are the substantial business of life."

The author is the Rev. Francis A. West, brother of the writer of those "Sketches of Wesleyan Preachers" which graced the columns of the Christian Advocate and Journal, of N. Y. We would earnestly recommend the readers of the Guide to purchase a copy of this excellent book.

G. W. H.

CONVERSION.—TAKEN FROM A NOTE TO A FRIEND.

With feelings of deep humiliation, I confess that religious impressions were graciously vouchsafed to me at a very early age. The first remarkable ones I remember were when I could not be above four or five years of age, under a sermon preached to children on an Easter Monday, in the Orphan House, to which I was taken by a lady, now an ornament to the Methodist Society. I remember then weeping at the relation of a Savior's sufferings for sinners, which, when reason was more mature, I have frequently heard recounted with indifference. These impressions, however, in time wore off, as I probably did not, for many years afterwards, hear any sermon that I could understand; and though I was occasionally blessed with the instructions of the lady before mentioned, yet the wickedness of my heart prevented any permanent effects from resulting. And though I have at times, ever since hearing that sermon, been the subject of repeated, and often powerful convictions, yet my good resolutions, being made in my own strength, were like the morning cloud and the early dew which goeth away. And here I cannot omit remarking, that though the period I have been describing was but childhood, yet my sins were not the consequence of childish heedlessness, but of premeditated wickedness. I was always a thinking being, fond of reading, and not delighting in the common amusements of my age. This rendered me more accountable. I then knew all this, yet I went on—stifling convictions, and quenching the Spirit of God. In this manner I lived, until, in my fifteenth year, I was sent to finish my education at York, and there I even lost the little grace I had. It was a fashionable school; to be fitted for shining in the gay world

was the grand object there. The *form* of religion was attended to, as a thing necessary to be got over, but its *spirit* was never thought of. The only two times I ever was at the theatre were at York; yet, with all the charms of novelty, it failed to delight me. The still, small voice of conscience disturbed my enjoyment. I was miserable, and sat in expectation that judgment would overtake me in the very commission of the sin. Even as an amusement it did not suit my taste; and I thank God I have never seen a play performed since. I was now out of reach of the kind friend whose admonitions had been so useful to me; and the impression of guilt was soon erased from my mind. Pride was my besetting sin at that time, and much of its power is yet unsubdued. About four years ago I was introduced to a slight knowledge of Scott's writings, from which, especially his 'Force of Truth,' I derived considerable religious instruction. Since then I may in a peculiar manner be said to have sinned against conviction; but I have lived on, endeavoring to reconcile two services which I now find irreconcilable—that of God and the world.

"O that I had been humble and willing to learn that from the word of God, without my own painful and sinful experience. The mercies that have been bestowed upon me in the way of Christian friends alone are incredible, and my iniquity is unbounded. Was ever grace so manifested.

"I might tell of many more mercies—mercies boundless as my sins; to recount them all would be impossible. Nearly two years ago, I became acquainted, under the divine blessing, with Miss M——. Her life was useful to me; her death, how much more so? The Almighty, in his infinite wisdom, saw that nothing less would bring me to Him, and render me willing to be saved in this way. That has in some measure brought me to a sense of my lost estate, and given me a humbling view of my own depravity and the exceeding sinfulness of sin. May the same power give me deeper and deeper humility, that I may have a sight of my own utter unworthiness!

"It is now about sixteen years since I heard the sermon before alluded to, during which time I may surely be said to have been always learning, yet never coming to a knowledge of the truth. For the last three years, I have been seeking to enter in at the strait gate, and have not been able. I now begin to feel that I must pray for grace, to be more in earnest to strive to enter in. I never until now, felt willing to give my whole heart to God. I always made a reserve for the world. I am now ready to ask, 'What must I do to be saved?' and humbly and sincerely desirous to be taught."

Here we have a deep and thorough repentance marked rather

by abasement of soul for secret and heart sin, and habitual indifference to religion, than by pungent guilt of outward transgressions.

On the evening of Wednesday, January 27, 1819, she appears to have retired to her own room, full of the meltings of a broken heart, and resolved at once, and fully, to pour out her heart before God, and to venture her soul upon those precious promises of salvation and peace which are laid upon the mercy-seat, for the comfort of all who came by Christ, the living way into the holiest. She looked not, however, for pardon, but only for the joy of grief; not to be put among the children, but to be permitted to kiss his feet. This retirement closed her long night of legal fears, and ushered in that heavenly light, which shone more and more unto the perfect day. The following extract from her too brief journal will show the wonderful change in her feelings.

“January 27, 1819. Bless the Lord, O my soul! and all that is within me, bless his holy name! I have this day been enabled, by grace, to feel that I have an interest in the blessings of redemption; this day I have been practically taught that GOD IS LOVE, unbounded love. O God, my heart is fixed; I will sing and give praise. Lord uphold me! for without thee I can do nothing!”

A letter which she wrote to a female friend, a fortnight after her deliverance from bondage, will give the *process* of that deliverance.

“There was no outward exciting cause: no one passage of Scripture in particular was impressed upon my mind. It was an answer graciously vouchsafed to fervent prayer. Since the removal of my dear Miss M —, I have been greatly exercised about divine things. The evening after her death, perhaps the first time from the bottom of my heart, I entreated the Lord earnestly, and in great bitterness and deep humiliation, that He would make me wholly devoted to Him; that he would create in me a clean heart, and renew a right spirit within me. Since then I have been enabled to pour out my heart in prayer, and have waited upon him with more earnestness than formerly, and have searched the Scriptures more than heretofore. In this way I went on mourning for my sins, praying for the influences of the Holy Ghost, and feeling a degree of hope.

“On Sunday the 24th, I received the Lord’s Supper, with earnest prayer that it might prove a refreshing ordinance. On the Monday and Tuesday, I felt considerable liberty in prayer. A friend loaned me “Fletcher’s Address to Earnest Seekers of Salvation,” and I had read a few pages in it with much comfort, when on Wednesday evening, whilst pleading the promises in prayer, I felt my unbelief removed, and my heart filled with joy and peace. My

Savior convinced me that my crimes were not too great to be washed away by His blood. Like the satisfied apostle, I was then ready to exclaim, "*My Lord and my God.*"

"The season of gracious visitation to me is written with indelible characters on my heart, and the review of it has often refreshed and encouraged me when faith was weak, or love growing cold, or temptation fierce. The spot on which I received it, is sacred in my eyes.

"I knew not then what justification was, but I believed this was a work of God, yet I knew not whether ever another had experienced such an one."

Miss Gibson was educated an Episcopalian, we infer; although the author says, "her manifest bias, when she first began to study religion, was Calvinism."

"Immediately Satan would have persuaded me that it was all delusion, but the Lord enabled me to hold fast whereunto I had attained, until I compared my experience with Mr. Fletcher's clear, Scriptural, and experimental account of it in his '*Address*;' every sentence of which agreed with and confirmed my experience. I can express what I felt in no way so well as, '*Old things are passed away; behold all things are become new.*'"

Of the nature and reality of the Divine Witness, Mrs. Gibson was graciously instructed by that spirit who is promised to all believers in the various characters and offices which he sustains to the church of Christ. She had felt in a moment, the spirit of bondage succeeded by the spirit of adoption; and that at a time when she knew nothing of the doctrine as set forth in the creeds of our churches; and when she did not even perceive, that if any man have not the spirit of Christ to free him from condemnation, and attest that he is now a child of God,—and as a spirit of life and power to enable him to fulfil the law of righteousness,—he is none of Christ's. The Lord accomplished in her the things she looked not for. Thus, her doctrinal views on this point were not derived from the school of *education*, but from experience; flesh and blood had not revealed these things to her, but her Father who is in heaven. In the same school she learned, that power over sin is no longer retained than whilst we maintain our union with Christ; that faith in his blood, which originally frees us from the curse of the law, is the bond of our union, and therefore the medium of our constant reception of the spirit of Christ, both as a comforter and sanctifier. Mrs. Gibson experimentally knew, that "faith in the atonement is as much the turning point of a new character, as it is the turning point of a new hope; and it is the very point in the history of every Christian believer, at which the

alacrity of gospel obedience takes its commencement, as well as the cheerfulness of gospel anticipations."

Mrs. Gibson clearly saw that it was her privilege to keep the law of love—to have the love of God perfected in her—so to walk in the light as to have fellowship with God, and to *know* that the blood of Jesus Christ his Son cleanseth from all unrighteousness ; and thus writes to a friend : —

"The doctrine of sanctification was quite new to me, until mentioned by a dear friend, who shortly after died suddenly, though not until after she had experienced this grace. I then know nothing of religion by personal acquaintance, though I loved it, inquired after it, and was being prepared by the spirit of the Lord to be made a partaker of its blessed influence. My mind had not, however, been warped by the reasonings of men on this point, and the doctrine seemed to me so plain, so Scriptural, so consonant with the liturgy of that church of which my dear Miss M—— and myself were both members, that I acquiesced in it as soon as it was propounded to me. When, by the death of that friend, the Lord brought me to himself, and placed me among his children,—when I was longing to apprehend all that for which I was apprehended of Christ Jesus—this high privilege was again set before me, by my dear and valued friend, Mr. Warren. In about two years after, I was justified, having, during a great part of that time, been most earnestly seeking the blessing ; I believe I was enabled so to yield myself up to the Lord, as to 'be dead indeed unto sin, but alive to God through Jesus Christ-our Lord.' The spirit of God witnessed the work, with a clearness not to be disputed. I felt not that emptiness of self, and those longings after the fulness of God, which cannot be described. I cannot exactly say how long this state of things continued. Sometimes when I remember that I was almost unfitted for the ordinary avocations of life, being scarcely able either to eat or to sleep, I am ready to doubt whether, at least so far as excess of feeling is concerned, it could last for any length of time. Be this as it may, through *ignorance of many things connected with this doctrine*, and some *unscriptural expectations concerning it*, my faith wavered, and I gradually lost the confidence of it ; still, however, I was enabled to retain a degree of knowledge and of power which I never before had. At various periods during the last three years, I have believed that I had the witness of this blessing ; but never as I had it at first. My faith has often wavered through the inconsistency of some, the unbelief of others, as to the attainability of this grace, and the fewness of those who even profess experimentally to know any thing of it. This was inexcusable in me. My mind has, during that time, been so occupied with other feelings, that it was not

sufficiently at liberty, for attaining or retaining the blessing. I can, however, testify that the *very hope is purifying* ; and that my religious experience has ever risen or fallen with my views on this point. I think I am now grounded in the belief of it.

"I THINK I see more and more the necessity of keeping before us the true Scriptural standard of religion ; not measuring ourselves by ourselves or by others, but by that only safe rule. I feel in myself a continual tendency to depart from it, and I see myself continually coming short of it. Nature and Satan would often persuade me that there is another way, a pleasant road to the kingdom.

"I THINK my dear,—if there is any mark of growth in grace in me, it is that of an increase of charity. This has been painfully and slowly learned by an increased acquaintance with our fallen nature. The views I have had of my own evil heart have been a chief source of this knowledge. I trust it has wrought in me some little degree of humility also, and a desire to abstain from rash judging and rash speaking. O, to be found faithful in a little ! Feeling as I do, the imperfection and nothingness of all my performances, how precious is that all-atoning blood in which they and I may be washed continually, and presented acceptable before God. O, to be more deeply acquainted with all the healing, purifying, vivifying power of the gospel. I think I desire this ; and I hope I can, with humble thankfulness say, that I do prove somewhat of it from day to day ; and that I feel little union of spirit with any but those who seek to walk in the narrow, the most excellent way.—Our earthly erring nature is so easily inclined the wrong way, that I feel a great need to keep as far as I can from what would draw it aside after vanities which do not profit.

EXTRACTS.

"Jesus hath many that desire his crown, but few that partake his cross," says Kempis. "This is true at all periods of the church's history ; but never more than in a day of much religious profession and much worldly conformity."

"Whether perfection ever be our attainment or not," says Dr. Chalmers, "it ought always to be our *aim*. For it were selfishness, under the guise of sacredness, to sit down in placid contentment, with the single privilege of justification. It is only the introduction to higher privileges."

"It is of great importance, especially in the outset of a religious life, to get right views of doctrine. They have a powerful bearing on experience and practice. It may seem to some to be

of little moment what their creed is ; and so it would, if *notions* were every thing in religion. But it is the practical tendency and results of doctrines that make them important, and make it needful that professing Christians should know the grounds of it, and embrace it in conviction and examination ; otherwise they will be liable to be tossed about by every wind of doctrine, and lie at the mercy of every specious arguer respecting the most fundamental truths. But let nothing divert you from the experimental part of religion. If our creed were as correct and scriptural as that of an apostle, unless we felt these truths as well as knew them, we are unsaved."

A LETTER.—FROM THE SAME WORK.

My dear Friend :—I rejoice to find, both from your conversation and your notes, that you continue in earnest about the progress of the work of grace. This is well. It excites my gratitude. It should doubly excite yours. The more you praise God for what he has done for you, the more will your love to him expand, and the more will your faith in him be increased for the continuance and perfecting of that work. You are quickened by the spirit of his grace. You desire more sensibly to apprehend the testimony. But beware of what Mr. Fletcher calls "spiritual Judaizing."—Remember that the spirit is sovereign in his operations. "Let him as he listeth, blow."—You "know that you have passed from death unto life ;" be not anxious for any *mode* of Divine manifestation or attestation of that glorious truth. I think you will be in danger of grieving the Holy Spirit, if you indulge in anxious desires, even on this subject. The resignation of the will to God, is as necessary in spirituals as in temporals. Seek the sanctifying grace of the Spirit. Seek it as an instantaneous, seek it as a gradual, and continual, and never ending work of the Spirit. Be thankful for every, the least degree of it ; yet be calmly, believingly expecting the largest measures of holiness. In such a state you will always be safe, and always progressively happy. I do not mean in raptures ; the health of the soul consists not in these. Like the health of the body, it is consciously and delightfully enjoyed by those who possess it ; but it is a calm enjoyment, not a state of feverish excitement which wears itself out. In this world, religion is not merely to be sought for its own sake, and for our enjoyment, but to fit us for the whole range of the duties of life. Were it possible for us to be always in extacies, it would be unsuitable for our present condition, and would unfit us for many of the positive duties of life,—to say nothing of the danger of our being "exalted above measure," thereby falling into pride, the condemnation of the devil. See II. Cor., 12.

I think it probable, from what I know of your natural disposition,

that the Lord may see fit to lead you in a very silent, gradual way. Leave that with him; pray for patience with yourself. You have by many acts of faith received the Word of Life, casting your soul upon the merits of the death of Christ for justification; now continue relying upon him; not withdrawing your confidence, but resting in it, and exercising through faith the life and strength imparted to you through your union with Christ; not questioning every moment whether you have faith, or whether you are in Christ, but exercising that faith in the performance of every duty as it is presented to you; above all, exercising it upon the written Word, and according to the written Word; receiving every part of it at once as a Divine testimony.

Perhaps that which sometimes restrains you from speaking, and through a want of simple faith you are condemning yourself for not having spoken, may have been a dictate of the Divine Spirit. But our hearts are deceitful. We know this, and through weakness, Satan gets an advantage over us. A single eye is what we need most. Indeed, if we have this we have all. God engages for the rest. But, my dear C., it is through a discipline of circumstances, and often of errors of many kinds, that we are instructed. We are feeble flesh and blood. We commence Christianity as babes. True, we have all our spiritual senses, so to speak, as a babe has, when born, every external sense and member that it will ever have; but they are not exercised, and they must grow and be strengthened gradually before the works of maturity can be accomplished by it. I am thankful to see my beloved babe possessing these in infant perfection. If it were to lose its appetite, I should feel alarmed. You will apply this.

A SUBLIME EXTRACT.

THE following is the sublime *bravura song* of Jean Paul Richter. It presents in a striking light the infinity of God's works, and fills the mind with noble conceptions of the power and wisdom of the great Creator of all things.

"God called up from dreams a man into the vestibule of heaven, saying: 'Come thou hither, and see the glory of my house.' And to the servants that stood around his throne he said: 'Take him and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; only touch not with any change his heart—the heart that weeps and trembles.' It was done; and with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or

farewell, they wheeled away into endless space. Sometimes, with solemn flight of angel wing, they fled through Zaharas of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers, that were quickening under prophetic motions from God. Then, from a distance that is counted only in heaven, light dawned for a time through sleepy film; by unutterable pace the light swept to them, they by unutterable pace to light; in a moment the rushing of planets was upon them; in a moment the blazing of suns was around them. Then came eternities of twilight, that revealed, but were not revealed.

“To the right hand and to the left, towered mighty constellations, that by self-repetitions, and answer from afar, by counter positions, built up triumphal gates, whose architraves, archways, horizontal, upright, resting, rose at altitude, by spans that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities below; above was below, below was above, to the man stripped of gravitating body: depth was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite; suddenly, as thus they toiled over abyssmal worlds, a mighty cry arose—that systems more mysterious, that worlds more billowy—other heights and other depths—were coming, were nearing, were at hand.

“Then the man sighed and stopped; shuddered and wept.—His overladen heart uttered itself in tears, and he said: ‘Angel, I will go no farther. For the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave from the persecution of the infinite; for end I see there is none.’ And from all the listening stars that shone around, issued a choral voice, ‘The man speaks truly; end there is none, that ever yet we heard of.’ ‘End there is none?’ the angel solemnly demanded. ‘Is there indeed no end? And is this the sorrow that kills you?’ But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to heaven of heavens, saying: ‘End is there none to the universe of God? Lo! also there is no beginning.’”

THE devil seldom, or never can persuade a child of God that he is deluded, or an enthusiast, till he has first, in some measure, at least, forgotten a pardoning God.

From the Pittsburgh Christian Advocate.

THE LAND OF GOD.

FROM THE GERMAN.

THERE is a land surpassing fair,
By holy pleasure owned,
Nor hate, nor strife approaches there,
For love is there enthroned.

Nor hearts are there to gloom a prey,
Nor sorrows e'er annoy,
The darkness yields to shining day,
And pain to perfect joy.

No lamentations there are known,
But songs alone are heard;
Nor lust of power itself hath shown,
Nor envy ever stirred.

Sweet gratulations there abound,
Each welcomes each to heaven;
Their better portions all are found,
Their griefless mansions given.

God's glowing glories all adorn,
With bliss-inspiring rays;
And blooms one endless vernal morn,
Hallowed with endless praise.

The Pilgrim, worn with toil below,
This holy rest attains,
And changes then his notes of woe,
To heaven's enchanting strains.

Oh! when, delightful land of God,
Shall I thy plains survey?
How long, full weary on the road,
Must I the sight delay?

Glad would I yield each earthly toy—
Lay off my fleshly load—
And fly to thee, my rest, my joy,
Delightful land of God!

For the Guide to Holiness.

BROTHER KING :—I forward you, for the pages of the Guide, an extract from the letter of a devoted Christian friend. I received it a few days since, and although designed for my private perusal, I thought that others might be also profitted in contemplating the principles of holiness which it reveals. To my own soul it is a delightful and profitable repast. May God make it such to your readers, should you see fit to publish it.

B. S.

Aug. 1847.

EXTRACT.

“ I believe there is a particular calling and place for every individual to occupy, and there he alone can do what God has commissioned him to do. If I judge correctly, no one has a right to enter any path, pursue any kind of business, or change his relations to society, without first learning the will of the Lord. There is meaning in the course pursued by holy men of old, in being unwilling to go up against their enemies, till they had learned the will of God. Though he does not now speak so directly as then, yet I believe he does more so than we at all times allow. We have far too little faith; we think we pray believingly, when we ask the Lord to ‘ open our eyes that we may behold wondrous things out of his word; ’ and yet, when our eyes are opened, fearfulness has taken hold of us, and we start back from the revelation, as not of God, because, forsooth, they are so strange, or contrary to our experience, or different from what we have learned, or it may be because the church does not teach so; as if we could understand the way, the mind, the purposes of the Lord so as to dictate or decide on what are ‘ wondrous things; ’ at the same time admitting we expect to be led, if led of God, in a way that we know not of. O, when shall we cease to be inconsistent with our convictions and our prayers? If we will but submit, yes, submit to God our whole being, really willing God should fulfil his promise to us, that ‘ He will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with mine eye,’ there would be no real difficulty about knowing the will of God as revealed by his Word, Spirit, or Providences. O, let us but renounce self wholly, cease from man, look to Jesus this moment, doing just what we are this moment convinced is best, judging by the light we this moment have, believingly,—no cavilling,—I do feel all will be well. O, that is too loose a rein to give! Ah! is it? Then know there is a will of

your own yet. It is a hard work to cut the ropes and let the vessel go, trusting in an unseen hand to hold the helm and guide the bark, but this we must do if we would know the whole will of God concerning us. If the clouds look squally or token a tempest, no fear, though the vessel seems to be sailing wrong, yet all is right,—the pilot knows. O, here is a place where we may find rest, floating on the bosom of the ocean of God's love as revealed in his exceeding great and precious promises. Pray for me that I may never dwell by the dark, tempestuous and dangerous shores of unbelief, but know the blessedness of him that unceasingly trusts and confides all in the hands of the ever living God. I do bless God that he has revealed a little of it to me. O, to know more, to be qualified to guide precious souls into the way of simple faith,—where they can breathe freely, and be no longer slaves, but free, and know that all, yes, whether sunshine or cloudy, seem favorable or unfavorable, smooth or rough, all are paths that bring peace.

“Yours, in Christian Affection,

“ ——— ———.”

CHRISTIAN CONTENTMENT.

CHRISTIAN contentment is opposed to murmuring against God, to distrust and distracting cares, to covetous desires, to all mental anxiety about earthly things. It is a quiet temper of mind, relying upon God's merciful providence, and gracious promises, both of support and of the things which are necessary for us. This reliance is grounded upon certain principles of divine truth;—as, that we brought nothing into the world, neither may we carry any thing out;—that this life was given us to seek a better;—that these earthly necessities are given us to preserve this life;—that all besides food and raiment are not necessary; that God careth for his people, knowing they have need of these things; that if we be godly, and first seek his kingdom, he hath bound himself to give us these things; for godliness hath promise of this life, and of that which is to come. Upon these and similar principles the heart quieteth itself in God, is content with little, attends to the great business of salvation, and for these earthly necessities casteth all its care on God. The devout believer knows that he is but a pilgrim and stranger here, seeking after a better country; and careth not much for earthly treasure, if he can only lay up treasure in heaven, and know for certain, that “godliness with contentment is great gain.”—*Lawson*.

[The introduction to the following lines, we suppose, was not designed for publication; but the circumstances so happily illustrate the sentiments that we insert it.—ED.]

DEAR BROTHER KING:—A few weeks since, a heavy and unexpected trial had befallen me, and a still heavier one was anticipated. My sister, coming into the room in the morning, asked, "Have you slept, dear?" The following was the answer, pencilled in a few moments and handed to her. May we not say with the Apostle, "We are more than conquerors through him that loved us."

For the Guide to Holiness.

"HE GIVETH HIS BELOVED SLEEP."

YES, I have slept, and bless the grace,
That power to me hath given,
Calmly and patiently to rest,
And put my trust in Heaven.

I thank him that no anguish wild,
It hath been mine to bear;
I laid my burden on the Lord,
And proved his guardian care.

"He giveth his beloved sleep"—
He watches o'er their rest;
Nor fiend nor man can ever harm,
Who lean on Jesus' breast.

Lord, I am thine; and calmly wait
The knowledge of thy will,
Assured that whatso'er it prove
My heart will yet "be still."

Yes, I believe, e'en time may show,
Wisdom with thee doth dwell;
If not, Eternity 'll reveal
"God doeth all things well!"

New York, August.

E. M. B.

THE reason why so many remain repenting sinners so long, is this; God will not justify them till they are more deeply in earnest.